

EXERCISES

AT THE

Installation

OF THE

REV. J. P. GEORTNER,

In St. Paul's Church, Johnstown,

JANUARY 3, 1827.

SERMON,

By the Rev. E. L. HAZELIUS, D. D.

PRINCIPAL OF HARTWICK THEOLOGICAL SEMINARY.

PASTORAL ADDRESS,

By the Rev. G. A. LINTNER, of Schoharie.

Charge to the Congregation;

By the Rev. Dr. HAZELIUS.

PUBLISHED BY REQUEST.

JOHNSTOWN:

PRINTED AT THE OFFICE OF THE MONTGOMERY REPUBLICAN.

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1827.

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INSTALLATION SERMON,

Preached in the Lutheran Church in Johnstown,

JAN. 3, 1827.

1 PETER, V. 2—4.

“Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind: neither as being lords over God’s heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”

Such was the language of the Apostle Peter to the presbyters of those churches to whom he directed his first epistle, and with these words I would on the present occasion exhort and encourage my dear and beloved brother, who this day is to be installed as pastor of this christian congregation; and at the same time take an opportunity, from the language of St. Peter, to direct a word of admonition to the members of this church. In the discourse on the text now before us, I shall select the two following points, as subjects most intimately connected with the object of our present commission:—

I. THE DUTIES OF THE CHRISTIAN PASTOR.

II. THE FAITHFUL SERVANT’S REWARD.

Among the duties of a christian minister enumerated in the text, we observe, that the Apostle describes the feeding of the flock of God as the first. If we inquire into the meaning of

the expression "*the flock of God*," we shall find that its signification may extend in general over *the whole human family*, but that in particular it relates to *the christian church*. The whole family of man may be considered as the flock of God, inasmuch as he is the ruler and preserver of all; as all men daily depend on him, and are supported and protected by him. But God has frequently represented himself in his revealed word as the shepherd of Israel; and in the New Testament our blessed Saviour, who is the image and representative of the Father, styles himself the shepherd of his sheep, the guide and protector of his obedient and faithful followers; and he exercises this office in his government of the church, by overruling all the attempts of its enemies, which they may make for its destruction, by preserving unto its members the treasures of his word and sacraments, by sending his spirit to them to direct them into the way of truth and righteousness, and by continuing in the church the office of christian teachers, who are to point out to their hearers, Jesus, as the Lamb of God, which once bore the sins of the world; and to entreat men, in the name and under the authority of Christ, to be reconciled unto God. In this sense, every congregation, which stately worships in one place and has selected a preacher for their teacher and spiritual guide, is a portion of the flock of God. It is therefore the first duty of such a teacher to feed the flock entrusted to his care with the bread of life. As he is appointed a shepherd *under Christ*, he should take care of that portion of God's flock according to the example which Jesus has set before him, by taking the oversight thereof; not in the spirit of the world, but in the spirit of the Gospel of that Redeemer who came not to be ministered unto, but to minister. His duty imperiously demands that he should lay before his hearers repentance towards God, and faith in Jesus Christ, as the whole counsel of God for the salvation of man; so that, when called from his labors, he may say with Paul, "*I am free from the blood of all of you, because I have not shunned to lay before you, both publicly and from house to house, the whole counsel of God.*" With firmness and christian courage he has

to oppose the enemy of the gospel, whether he appears openly, either as a Voltaire, or a Paine, or under the cloak of a formalist or a hypocrite. The hungry soul he has to feed, not with the unwholesome diet of human wisdom and philosophy, but with the pure milk of the gospel, and the strong but salutary food of true christian piety and morality. The lambs of Christ he is early to instruct in that religion which the child is capable of learning to love, which reminds the gay and the young to remember their Creator in the days of youthful vanity, which teaches the man to embrace it as the strong hold of his hope, and as his support in the hour of trial and distress, and which enables the dying christian to triumph in the very hour of death.

All this the christian pastor will not do as a task, which it is irksome to perform, but as a duty, which he delights to execute, with cheerfulness and apostolic faithfulness, if he himself has tasted the sweetness of this religion, and is acquainted with its importance. Neither will the christian pastor enter the sheepfold of the redeemed for filthy lucre's sake ; nor will he seek to lord it over God's heritage : but in all these things he will make the word of God his guide, and the examples of the first christian teachers his pattern.

To the performance of such delightful duties you have been called, beloved brother and fellow laborer in the Gospel.— You are now surrounded by that flock which the great shepherd has entrusted to *your* care ; from this pulpit you are to preach to them the glad tidings of peace ; *here* your voice shall be lifted up, to proclaim liberty to the captives, and an opening of the prison to them that are bound ; to admonish your hearers to take unto themselves the whole armor of God, that they may be able to stand in the evil day ; to invite the young to remember their Creator, and to meditate upon their latter end. *Here* you are to warn the careless sinner of his danger—to invite him to the city of refuge, and to enter the ark of safety. At this altar you are to invite the faithful christian to hold communion with his Lord ; and at his table solemnly to remember that he gave his body to be broken, and

his precious blood to be shed, for the remission of sins. The children of this flock of God are entrusted to your faithful instruction, that they may early learn to trust in the Lord their God, and not in perishable riches. In short, you shall instruct this people in the way of eternal life, that they may learn to adorn the doctrine of God our Saviour in all things, that he may purify them unto himself a peculiar people, zealous of good works. In all these things look upon Jesus, the author and finisher of your own faith, my dear brother, and also to that blessed example which he has left us to follow. Be then a faithful shepherd—walk before your flock in singleness and uprightness of heart—and lead your people to the soul nourishing pastures of the word of God, and to those waters of life which he will freely give to every thirsty heart. Judge not the highly responsible duties of your sacred office to be a burden intolerable to be borne, but willingly and with a ready mind seek to fulfil them; not in your own strength, but in the strength of him who has said, that his grace shall be sufficient even unto thee; that when the great shepherd shall appear, you may then likewise receive a crown of glory, which fadeth not away.—The Apostle describes this as being the faithful pastor's reward; and to the consideration of this subject I would secondly invite your attention, my hearers, for a few moments longer.

It is a favorite idea with the Apostles of our Saviour, to compare the reward of the christian with the glory and the reward of a conqueror in the Olympic, Pythian, and other games so renowned in antiquity. The better we are acquainted with all the circumstances attending the celebration of these games, the stronger and more suitable we shall find the comparison. And as all the cotemporaries of the Apostles, that lived in Greece and the adjacent countries, were intimately acquainted with all the details attending the preparations of the combatants, the rule and manner of striving for the mastery, and the high honor of the conqueror, the inspired writers could not select a subject more suitable, when they wished to describe the unceasing watchfulness, the strict

though necessary moral obligations, and the final great reward of the christian, in the warfare and conflict which *he* has to sustain. Although these games are not celebrated in the present age, yet have the records of antiquity preserved to us so faithful a description of all the circumstances attending both the preparation and the victory, that the christian teacher may still point out to his hearers the analogy existing between the two objects of comparison. It will be sufficient here to observe in regard to the regulations, laws and preparations necessary for the christian race, and which so frequently in the Apostolic epistles are compared with the preparations and rules to be observed by competitors in the Grecian games, that the strength of the comparison chiefly lies in the well known readiness and perseverance with which laborious exercises, the strictest regimen and total abstinence from every delicacy, were submitted to during the long course of painful preparations by every one who desired to enter the lists and contend for victory in those celebrated games, to which we find a counter part in the necessary care and watchfulness of the christian, so that *he* may strive lawfully, and may *willingly* take upon himself the *easy* yoke and the light burden of Christ, in order to obtain a much higher reward.

But as it is our intention on the present occasion particularly to point out the faithful pastor's *reward*, you will permit me, my brethren, chiefly to confine myself to that portion of the comparison which is held out to us in the words of the Apostle Peter: "*When the chief shepherd shall appear, ye shall receive a crown of glory, that fadeth not away.*" The ancients knew no higher honor than that of being victors in some of their public games; the hero who had successfully fought the battles of his country, and had been crowned with the *laurel* of victory, submitted with persevering industry to every painful exertion in order to receive the *olive* garland, and to be proclaimed victor by the multitudes of his countrymen, in *this* strife for mastery. Emperors and kings considered this honor an important addition to the imperial and royal diadem; the official records of every Grecian state preserved with care the name of the conqueror; the country of the vic-

tor partook in his glory, and the Olympiad obtained the name of the successful combatant. *Many* were the competitors, whilst *one* only among the many could obtain the great reward. And yet, this was but a perishable crown; in the midst of the triumph the olive leaf hung withering around the temples of the victor; the official records of his fame are lost in the vista of ages; his name is forgotten; his ashes rest unknown in the earth. The gospel, however, promises to the christian combatant a crown of glory, or a glorious crown, which is *imperishable*, and that *fadeth not* away. Though he has to undergo many trials during his pilgrimage and warfare, though he is told by the Saviour himself that he must take up his cross and deny himself, yet in *the very conflict* he enjoys great advantages over the candidate contending for a perishable crown. *There, one* only of all the competitors obtained the honor; but in the *christian* race *all* who tread in the steps their master trode, and who perseveringly follow the great captain of their salvation, shall receive the victor's reward. *No* exertion is here made in vain; *no* preparation is undertaken with uncertain prospects; every one who runs faithfully shall obtain, and with the Apostle Paul be able to say at the end of the course of his life, "*I have fought a good fight; I have finished my course; I have kept the faith. Henceforth is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing.*" From that moment his felicity is perfect; before the throne of God he mingles in the chorus of *Hallelujah* to him who made him also a king and a priest unto God; he enjoys a happiness continually increasing, without satiety; his ecstasy of joy resembles forever the enraptured feeling which a tender mother for a moment experiences, when she clasps her long lost son to the maternal bosom. In the heavenly light of those blessed regions he learns the works of God to perfection; whatever was dark to him of the ways of Providence here, will there appear in the clearest light; and these discoveries of the grace and providential care of his heavenly Father, which he had exer-

cised over his faithful child, during its course of weakness here below, will afford him continually new themes for anthems of thanksgiving and praise, throughout eternity; which he will offer up in the society of kindred souls before the throne of God. But how is language able to depict the blessedness of him who has overcome through the blood of the Lamb; since the happiness of the christian here below, in the midst of trials and temptations, is such that it may well *be experienced*, but cannot *be described*. Enough it is for us to know that the Saviour has prayed *for us*, when he says in his highpriestly prayer, "*I pray that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us.*" And if so great is the happiness promised to *every* child of God, how glorious must be that imperishable crown, which the Scripture promises to *that pastor* who shall have fed the flock of God in singleness and uprightness of mind. The nature of his office and christian sympathy prepare for him during his earthly pilgrimage many a feast of joy and happiness, in which the private christian cannot so fully participate. With a heart of love and affection he looks upon the flock committed to his care—with joy he observes every change for the better—with angels he rejoices over the sinner that repenteth—and with satisfaction he watches over the gradual improvement of his beloved flock in piety and virtue. Nor is this all,—after he has finished the course of his ministry, and has been an instrument in God's hands to gain many souls unto righteousness, his Lord will bid him to enter his joy; and in the kingdom of his Father he shall shine as the brightness of the firmament for ever and ever, and thus receive the crown of glory that fadeth not away.

So bright a prospect opens now also for you, my dear brother!—What encouragement have you therefore to persevere, and to take the oversight of this flock of God willingly and with a ready mind, when you look upon the *great* reward which God your Saviour holds forth unto you! Yea, when you merely represent to yourself that satisfaction which the conscientious discharge of the duties of your sacred office

cannot fail to produce in your own bosom during this life!—Reflect, how pleasing it would be to you, to save the life of a helpless child, which unconsciously is rushing to some unavoidable destruction; consider, that such a recollection could not fail of being a continued source of unceasing satisfaction to your benevolent heart; but would it not be much more so to be an instrument in the hand of God to save *souls* of men from everlasting perdition! Is it not a greater satisfaction now *in this* life, to be thought worthy, by the great Shepherd, of the employment to gather his stray sheep and lambs within his fold? And is this not a blessed service, since you have the assurance of your Lord that, though his kingdom cometh not with show and outward observation, he will bless his word, which he sends you to preach here; and that you can rely on this promise with the same strong hope and confidence which the husbandman enjoys, that seedtime and harvest, that summer and winter shall not fail? And if you raise your believing heart to those scenes and that glory which await the faithful servant in the mission, which Jesus has prepared for him—when you shall be enabled to say—“Here am I, and the flock which thou hast entrusted to my care:” when you shall see many of those who now here surround you, and their children, by your instrumentality led to the regions of bliss which are promised unto pious souls,—and when the great Shepherd shall crown you with the imperishable crown of glory—when you shall shine as the brightness of the firmament in the kingdom of your Father,—doth not your heart glow with the firm resolution to undertake the charge of this flock of God and Christ willingly, and with a ready mind?—Yes, my dear brother; and enter then upon your sacred office—dispense unto this people the word and the bread of life. In the words of the Apostle Paul, I exhort and encourage you once more: “Fight the good fight of faith; lay hold on eternal life, whereunto thou art called, and hath professed a good profession, before many witnesses. I GIVE THEE CHARGE, in the sight of God, who quickeneth all things, and before Jesus Christ, who before Pontius Pilate witnessed a good

confession, that thou keep this commandment, without spot, unrebukable, until the appearance of our Lord Jesus Christ; which in his time *he* shall show, who is the blessed and only Potentate, the King of kings and the Lord of lords, who only has immortality, dwelling in the light which no man can approach unto, whom no man has seen nor can see,—to whom be honor and power everlasting—AMEN.

covenant—to enforce obedience to the commandments of God, and save from everlasting ruin the souls which are committed to your charge. How important is the station which you have assumed ! How sacred is the character with which you have been invested ! and how awful is the responsibility which your station and character impose upon you !

It cannot be expected that on this occasion I should enter with you into a detail of all the duties connected with the pastoral office—neither can such an attempt be deemed necessary ; for I trust that you have not presented yourself at the place where you now stand without a deep sense of the obligations which you will hereafter be required to discharge. You know the essential principles and fundamental doctrines of the gospel, which every preacher of the word is bound to propagate and defend. They are so clearly revealed in the Holy Scriptures, and so fully stated in the Augsburg Confession, that it would be superfluous for me to repeat them. Speak then as the oracles of God ; declare the doctrines of the reformation as they are contained in that first Protestant Confession of Faith, which, as the disciples of the illustrious **LUTHER**, we still venerate ; imitate the examples of the venerated fathers of our church, who were so distinguished for their zealous adherence to the doctrines of Christ ; preach Jesus Christ and him crucified ; preach the doctrine of the atonement, that fundamental principle of the gospel and grand pillar of the church, upon which every thing depends ; teach your hearers that Christ hath loved us—that he hath given himself for us, as an offering and a sacrifice to God—that he bore our sins in his body on the tree—and that the merits of his sufferings and death on the cross constitute the only provision which God hath ever revealed for the salvation of sinners. Let all your public discourses be directed to the reformation of your hearers ; always remember that you are a minister of the gospel ; an instrument in the hands of God, of turning many unto righteousness. Whenever you enter *this* consecrated dwelling, recollect that the Almighty hath sent you here to build up the desolate and waste places in **Zion**.

Whenever you ascend *this* pulpit, pause for a moment, and reflect that you stand there with a divine commission, between the living and the dead, to point out the way of salvation to perishing sinners. Whenever you officiate at *this* altar, consider the importance of your trust ; realize what is so beautifully expressed in the appropriate language of the poet :—

“Souls are my charge ; to me ’tis given

“To train them for their native Heav’n.”

Preach the gospel in the simplicity of gospel language. Instead of confusing the minds of your hearers with intricate reasonings on philosophical subjects, give them a comprehensive idea of the plain gospel covenant. A minister can never undertake to instruct his congregation on subjects which are above their comprehension, or in which they do not feel themselves immediately interested, without failing to excite their attention. And he can scarcely do a greater injury to the cause of religion than by constantly preaching dry and uninteresting discourses, which produce no serious impressions upon the hearts of his hearers. We daily see the melancholy effects of such preaching : we see them in our own church ; we see them in the character and conduct of many professors of our creed, who are a reproach to the church to which they belong ; we see them in the congregations of such of our clergy, who, instead of arousing the attention of their hearers, by preaching to them the gospel, lull them into a fatal security, by their moral essays and metaphysical disquisitions ; we see them in the deserted churches of such of our ministers who, instead of filling those who are hungering after righteousness with the bread of life, send them empty away. This is a lamentable defect in the ministry of some of our brethren, with which I trust you never shall be charged. In all your public discourses recollect that you are preaching to an assembly of fallen creatures, whom you are ordained to save from the power and influence of sin. Address your congregation so as not only to enlighten their minds, but also to interest their affections and hearts. Preach to them the gospel—that power

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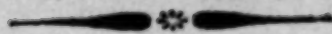
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PASTORAL ADDRESS.



I RISE to address you, my dear brother, on this occasion, with no ordinary feelings. The exercises in which we are engaged are so solemn—the connexion which you are forming with this congregation is so sacred—and the duties which will hereafter devolve upon you in consequence of having formed such connexion, are so important,—that they cannot be contemplated without participating in those emotions which seem to have filled the hearts of this whole assembly. You have been recently invested with the high and responsible office of a public Teacher of Religion. At our late Ministerial Convention you was solemnly ordained as a Minister of the Gospel, and furnished with the requisite authorities to enter upon the discharge of your professional duties. By your own request, and that of your people, we have met here to-day to install you as the Pastor of this Church, and intrust you with the interests of this particular congregation. You are no longer an ordinary man—you no longer act in a common capacity; you are a minister of God, who has been dedicated to the service of his sanctuary—you are an ambassador of Heaven, who has been commissioned to proclaim the gospel of peace, and publish the glad tidings of salvation upon earth—you are a fellow-laborer with the Lord in the work of his vineyard—you are a pillar in the temple of God, for the support and preservation of the church—you are charged with whatever concerns the interests of religion, and the salvation of souls—you are appointed to preach the word—to exhibit the terms of the gospel

covenant—to enforce obedience to the commandments of God, and save from everlasting ruin the souls which are committed to your charge. How important is the station which you have assumed ! How sacred is the character with which you have been invested ! and how awful is the responsibility which your station and character impose upon you !

It cannot be expected that on this occasion I should enter with you into a detail of all the duties connected with the pastoral office—neither can such an attempt be deemed necessary ; for I trust that you have not presented yourself at the place where you now stand without a deep sense of the obligations which you will hereafter be required to discharge. You know the essential principles and fundamental doctrines of the gospel, which every preacher of the word is bound to propagate and defend. They are so clearly revealed in the Holy Scriptures, and so fully stated in the Augsburgh Confession, that it would be superfluous for me to repeat them. Speak then as the oracles of God ; declare the doctrines of the reformation as they are contained in that first Protestant Confession of Faith, which, as the disciples of the illustrious LUTHER, we still venerate ; imitate the examples of the venerated fathers of our church, who were so distinguished for their zealous adherence to the doctrines of Christ ; preach Jesus Christ and him crucified ; preach the doctrine of the atonement, that fundamental principle of the gospel and grand pillar of the church, upon which every thing depends ; teach your hearers that Christ hath loved us—that he hath given himself for us, as an offering and a sacrifice to God—that he bore our sins in his body on the tree—and that the merits of his sufferings and death on the cross constitute the only provision which God hath ever revealed for the salvation of sinners. Let all your public discourses be directed to the reformation of your hearers ; always remember that you are a minister of the gospel ; an instrument in the hands of God, of turning many unto righteousness. Whenever you enter *this* consecrated dwelling, recollect that the Almighty hath sent you here to build up the desolate and waste places in Zion.

Whenever you ascend *this* pulpit, pause for a moment, and reflect that you stand there with a divine commission, between the living and the dead, to point out the way of salvation to perishing sinners. Whenever you officiate at *this* altar, consider the importance of your trust ; realize what is so beautifully expressed in the appropriate language of the poet :—

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of God, which is sharper than a two-edged sword—Shew them the importance of the salvation which they are neglecting—Treat them as your children, in whose welfare you feel deeply interested—Endeavor to reclaim them from the seductions of error, the allurements of prejudice, and the deceitfulness of sin—Endeavor to convince them that religion does not consist in a bare outward profession, but that it is a principle of the heart which the spirit of God communicates for the salvation of the soul. By these means, by preaching the gospel in its native purity, I am persuaded that you will save both yourself and them that hear.

You are not only to teach your congregation the truths of the gospel and the precepts of christianity, but you are also to see that your instructions are duly observed. It is a part of your pastoral duty to keep a watchful eye over the character and conduct of every member of your congregation. Whenever you observe one of your people pursuing a course of conduct inconsistent with the sanctity of the christian character, it is your duty to admonish him—Whenever you discover an individual of your congregation participating in the vices and corruptions of the world, no matter what may be his condition or circumstances in life, whether high or low, rich or poor, old or young, you are to rebuke him for his disorderly conduct, and seek to reclaim him from his wicked pursuits.—You are the shepherd of this flock—You are held responsible for these souls; and if one of them is lost through your carelessness or inattention to your duty, its blood will one day be required at your hands. This is an awful consideration!—Pray God that you may always bear it in mind.

I know that there are some ministers into whose minds this consideration never seems to have entered; who appear wholly insensible to the importance of their charge and the responsibility of their station. I know that there are some hireling shepherds who barter the eternal interests of their flocks for the sumptuous enjoyment of their fleece—There are some perfidious pastors, who permit their congregations to go on in a course of deliberate wickedness, without warning

them of their danger, because they dread their displeasure—There are some faithless ministers, who court the favor and seek the applause of their hearers by sanctioning their vices, and participating in their corruptions. Such ministers are not only a disgrace to the church, but they are the greatest curse which Almighty God can inflict upon a congregation. They are blind leaders of the blind. They shut up the kingdom of heaven, so as not only to exclude themselves, but prevent others from entering therein. They destroy not only their own souls, but they plunge their hearers into the same damnation into which they involve themselves. The sheep which they have scattered and lost will witness against them at the throne of God. The souls which they have wantonly sacrificed will become their everlasting tormentors and reproach through all eternity.

How important is it then that we should do our duty. As we respect our own characters, and regard the honor of the church to which we belong—as we prize the salvation of our own souls, and the eternal welfare of those committed to our charge—as we shall answer at the dreadful day of judgment, when we shall have to render an account of our stewardship,—we are bound faithfully to execute the duties of our trust. Strive, therefore, my dear brother, to acquit yourself as a faithful laborer in this vineyard. As far as human imperfection will permit, do your duty to this congregation; deal honestly and uprightly with the sinner—acquaint him with his duty—suffer him not to remain ignorant of his miserable and lost condition—teach him the wretched consequences of his wickedness—apprise him of his danger,—and if, notwithstanding all the precepts and admonitions which he may have heard from you, he shall persevere in a course of obstinate and deliberate wickedness until he shall have accomplished his everlasting ruin, you have this consolation left you,—you have warned him of his danger—you have exhorted him to relinquish his vices, abandon his corruptions, and repent of his sins; but he was deaf to your exhortations—he neglected your warnings—he refused to listen to your entrea-

ties—he disregarded his danger, and heedlessly plunged himself into everlasting misery. But you have done your duty; you have done the work of an evangelist; you cannot be held accountable for his destruction; you are not guilty of his blood; you can wash your hands in innocence.

To your faithful instructions, your virtuous admonitions and pious exhortations, you are to add the influence of your example. You know, my dear brother, what afflictions have been brought upon the church of God by the disorderly conduct of her profligate and licentious ministers. How many evils have unexampled and wicked clergymen created! How many calamities have they inflicted upon their congregations! How many churches have they ruined! How many souls have they destroyed! With what contempt have they loaded our sacred profession! With what difficulties have they encumbered our holy religion! What troubles have they excited! What discords have they occasioned in the church! What miseries have they created in the world! But I will not dwell on this subject: I will not tear open those wounds which are scarcely healed in the hearts of this congregation: I will not pour fresh anguish into the bosoms of our reverend brethren who are here assembled, by expatiating on the vices of unworthy ministers. It is true that, like all other men, we have our faults and imperfections; and as such it cannot be expected that we should be entirely exempt from error. As long as we are in this world we cannot exceed those bounds which limit the moral endeavors of men. But this affords no excuse for violating by open and deliberate wickedness the sacred honor and hallowed purity of our profession. By a holy and unspotted example we are to support the dignity of our professional character. By the purity of our moral conduct and religious deportment we are to secure the reverence due to our holy office. In our daily walk and conversation we must exhibit the influence, and demonstrate the efficacy of those religious instructions which we communicate to others. We are commanded to adorn our profession by pious and exemplary lives. God hath placed us in the church as

examples to believers. He hath distinguished us in the world as patterns of moral excellence, which deserve to be universally imitated. Watch, therefore, my dear brother, lest by any means when you have preached the gospel to others, you yourself should be cast away. Beware, lest by your own conduct you contradict the spirit, and oppose the authority of those religious precepts which you are bound to communicate to others. Impose no heavier burden upon the minds of others than what you yourself are willing to bear. Let the influence of the doctrines which you preach be exhibited in your own character. Let the efficacy of the principles which you inculcate be established by your own conduct. Exhibit to your congregation a pattern of evangelical righteousness.—Teach them by your example that the religion of Jesus Christ is the most precious gift of Heaven to man—that it is the greatest treasure which an immortal soul can gather upon earth. Let them learn from your experience that the gospel which you preach is the power of God to the salvation of every believer. Convince them by your works that christian faith is an operative principle, which purifies and cleanses from all sin. In all your pastoral engagements show that you feel deeply interested in the salvation of your flock. Let the preservation of the souls with which you are entrusted be the object of your constant endeavors. Do not suffer yourself to be soon discouraged by an apprehension that your labors are unfruitful—that your ministry is unprofitable, and your exertions vain. God does not always give an immediate increase. Make a judicious selection of the seed; sow it with care; water it with diligence; and he who giveth the increase will eventually crown your labors with success, and grant you an abundant harvest. Let not your exertions for extending the influence of the gospel be limited to the extent of your own congregation: you are a fellow-laborer with us in an extensive field, which in many places remains barren, and which every where needs cultivation. Assist us then in bearing the heat and burden of the day; strengthen and encourage us; that the portion of the Lord's vineyard which is committed to our

care may be faithfully improved and diligently cultivated.— You are associated with us in the work of a ministry which Jesus Christ hath appointed, not for the interest of our particular church or congregation, but for the salvation of all men. All men, therefore, who may come within the reach of your influence, are in some measure entitled to the benefits of your virtuous instructions and pious exhortations. As the pastor of this flock, seek with peculiar care the salvation of this people; but as a minister of the gospel, embrace all men in the comprehensive principle of universal benevolence. Strive that all men may be brought to the knowledge of the truth, and that none be suffered to perish, who through your benevolent exertions might have been saved. Whatever may be the condition or circumstances of your future life, endeavor on all occasions to acquit yourself as a faithful christian minister. Let not the carelessness and indifference which is but too often manifested by some of our profession, dissuade you from the faithful and diligent performance of the several duties of your station. Let not the grovelling passions, the sordid attachments, the worldlymindedness of some of our unworthy brethren, ever induce you to forget the purity of your profession, and the sanctity of your calling. Let not the pernicious examples of some of our dissolute clergy ever tempt you to violate the awful and solemn engagements of your ministry; but rather endeavor by the influence of your holy and unspotted example to reclaim some of those apostate brethren, who have disgraced their congregations, and filled the church with lamentation. Never consider the work of your ministry so fully accomplished that there is no longer any necessity for your labor. Adopt the maxim of a distinguished ancient general: “Think not that there is any thing done as long as there remains any thing to do.” As long as there are errors to correct in the hearts of your congregation, and abuses to reform in the lives of your people—as long as you have sinners to turn from the road to destruction, and saints to direct in their way to heaven, you are not at liberty to rest from your labors: so long Jesus Christ is entitled to your work, and his church to your services.

Go then, my beloved brother, into the church of Jesus Christ : take possession of the field which you are designed to cultivate : go into the vineyard of the Lord. May God enable you to labor successfully ; and when your day of labor shall have ended, and your evening shall have come, may you retire to rest with the consoling reflection, that of this whole congregation which is committed to your charge, you have not lost a single soul.

ADDRESS

TO THE

CONGREGATION.

IN the absence of my Reverend brother, who had taken upon himself to address the congregation on this solemn occasion, I shall endeavor to fill his place as well as circumstances will allow.

The duties which your pastor has to fulfil towards you have just now been pointed out to him, by our Rev. brother LINTNER. *You*, however, my brethren, have also duties to perform, in the connexion which henceforth is to subsist between you and your pastor, if he shall do his work with joy and not with grief, which would be unprofitable unto you ; the principal of which I shall now endeavor to point out to you.

In the first place, you are to receive with attention and with gratitude the instructions of your pastor. The Lord admonished his people Israel in the days of the old covenant, to “come unto the priests, the Levites, and to inquire and to do according to the sentence which they shall shew thee,” and to believe God’s prophets ; adding, “that so ye shall prosper.” This commandment has not been abrogated in the New Testament, for Jesus declares in regard to his Apostles, “He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me ;” which duty the Apostles extend to every one who la-

boreth faithfully in the ministry, when St. Paul says—I Cor. xvi. 16. “*Submit yourselves unto such (as have given themselves to the ministry,) and to every one that helpeth with us, and laboreth :*” and the author of the epistle of the Hebrews says, “*Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation.*” Be, therefore, diligent and attentive hearers of the word of God, remembering that while your pastor speaks unto you, he exhorts you in the name and by the authority of his Saviour ; and that if you therefore despise him, you despise Jesus Christ, and the Father who sent him.

In the second place, my brethren, *pray for him*. True, he has also diligently to pray for himself; he would not be a faithful pastor should he neglect the duty of prayer in his closet ; but you also are enjoined to pray for him. To this duty Christ exhorteth his Apostles, when he bids them to pray the Lord of the harvest, that he would send forth laborers into his harvest. To the prayers of christian congregations these first witnesses of the gospel recommend themselves, in all their epistles ; and to the prayers of believers they ascribe it, when the word of God had free course and was glorified.—Opece more, therefore, I say unto you, pray for your pastor, that utterance may be given unto him, that he may open his mouth boldly, and that he may speak as he ought to speak, in order to make known unto you the mystery of the gospel, and the way to eternal life.

In the third place, *love and respect him*, as the minister of Jesus Christ. who entreats you in the name of your Saviour to be reconciled unto God. If he enjoys your love and regard, the performance of his sacred and highly responsible duties will be easy for him. Love and friendship make every burden light in the common intercourse of man with man ; but much more will the consciousness of enjoying your love and friendship enable your minister to declare unto you in the same spirit the whole counsel of God. Love and friendship are becoming christians, who shall show their love to God by the love which they exercise towards their brethren of man-

kind, especially towards the household of faith, and more particularly towards him to whom God has entrusted the oversight over a portion of his flock.

Fourthly and lastly—*support him*,—not grudgingly, but willingly and cheerfully. God made provision by the law which he gave to Israel, for the support of those who served the people in holy things, when he said—"Take heed that thou forsake not the Levite, so long as thou shalt live upon the earth." St. Paul, though he himself did not use the power, yet declares in 1 Cor. ix. 13, 14—"Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar, as partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." Follow, then, this commandment of God's word: he who has given this commandment will bless the labor of your hand, and he will withdraw his blessing from you if you are disobedient.

Finally, brethren, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you—AMEN.



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